



Wadanan as a Manifestation of Harassing Face (Study of Conversational Implicature in Osing Language)

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Abstract*

Wadanan utterances were the research objects. The research problems were related to how the manifestation of harassing the face in wadanan utterances in the Osing language and the context of wadanan implicatures as a manifestation of harassing the face. The objectives of this study consisted of (1) to describe the manifestation of harassing face in wadanan utterances in the Osing language and (2) the context of wadanan implicatures as a manifestation of harassing face in the Osing language. The design of this study was qualitative descriptive. The data source was wadanan utterances in the Osing language. The data collection method of this study used direct observation with note-taking techniques. The procedure used in this study were: data presentation stage, data analysis, and data presentation from data analysis results. Wadanan utterances data obtained were presented descriptively. The results showed four manifestations of wadanan utterances harassing faces in the Osing language, namely with harsh words, with cynicism, ridicule, and expressions of disappointment, forbidding, and complaining.

1. Introduction

Osing Language is the language spoken in Banyuwangi. Linguistically, this language belongs to the Formosan branch of the Austronesian language family. The word osing has a similar meaning to the word tusing in Balinese, the language of the neighboring region, which means "no." The Osing Language has many similarities and has an ancient Javanese vocabulary that is still lagging. Osing Language is unique in its speech system among others because of some factors, such as: (1) there is a diphthong [ai] for vowel [i], all lexicon ending in [i] in Osing language, especially Banyuwangi, is always pronounced [ai], as in the word "rabi" (wife) is said as "rabai". (2) The presence of diphthongs [au] for vowels [u]: lexicon ending in [u] is almost always read [au], such as "lebu" (dust) is read "lebau". (3) Glottal consonant [ʔ] which in Javanese there is no such thing such as [piro'] (how much), [kiwo'] (left) and so on. (4) Pronounce consonants [k] for consonants [ʔ]. In Javanese, especially lexicon ending in [k], it is always pronounced with glottal [ʔ]. Meanwhile, in Osing Language, it is still read [k], which means a velar inhibitory consonant, such as "apik" (good/nice) is read "apiK," "manuk" (bird) is

read as "manuK," and others, and (5) Palatalization [y]. In Osing Language, it often appears in the lexicon containing [ba], [ga], [da], [wa], such "bapak" (father) is pronounced "byapak", "uwak" (aunt) is pronounced as "uwyak", "embah" (grandmother/grandfather) is pronounced as "embyah", "Banyuwangi" is pronounced "byanyuwangai", "dhawuk" (long) is read as "dhyawuk".

Wadanan in Indonesian means ridicule. *Wadanan* utterances in the Osing language break other people's conversations when communication between the speaker and the interlocutor. This *wadanan* utterance not only conveys information but also disrupts social relations (Yayuk, 2018: 68). Holmes (2013: 275) mentions a referential function and an affective function. In detail, the referential function conveys information (messages), while the affective function aims to strengthen and maintain social relationships.

Wadanan utterances usually occur because the hearer is annoyed with what the speaker has said. The interlocutor will express these feelings through oral speech, making the speaker disappointed and embarrassed when he breaks his speech. This mocking utterance consists of various forms of speech that abuse the interlocutor's face based on its communicative meaning in a speech-language. Meanwhile, the meaning of speech in a sentence with the meaning of harassing face based on its communicative value in this mocking discourse depends on the context of the speech known. One of them is through implicatures (Yayuk, 2018: 68).

In utterance events, there are various forms and purposes of language impoliteness. One of them is utterances that can insult someone's face. Harassing face is one form of language impoliteness that makes the interlocutor angry. Another characteristic of face harassing behavior is the presence of cynicism, ridicule, harsh words, greeting with associations, and shortening. All of them show annoying behavior and confuse others (Rahardi et al., 2016:121).

Rahardi et al. (2016:120-130) further explain that a harassing face has cynical nuance when the verbal expression has a tone, stress, intonation, and a reproachful temperament. Furthermore, the nuance of ridicule occurs when the uttered expression contains ridicule related to a person's character or physical appearance. Then, in harassing face with the nuances of the harsh word, the words spoken are expressions of anger by mentioning taboo body parts, expressions, and body movements. Greeting with an association is characterized by an image of something negatively associated, such as mentioning the name of an animal. Finally, harassing faces with short nuances is related to mentioning acronyms or short expressions of a negative notation.

Concerning the context of the speech, Leech (1993: 20) defines context as background knowledge that is shared by both the speaker and the interlocutor and which helps the addressee interpret the meaning of the utterance. The context of speech in pragmatics is background knowledge understood by the speaker and the interlocutor (Rohmadi, 2004: 24). Understanding the context will make the reader or interlocutor understand the intent behind the speech spoken by the speaker. Kridalaksana (2011:134) states that context is aspects of the physical or social environment that are related to certain utterances or the same knowledge between the speaker and the interlocutor so that they have the same understanding and understand what is meant by the speaker. Thus, context is a text with accompanying aspects as the reason for communication in an utterance to have the same understanding.

The use of implicatures is part of daily conversational speech. Implicature is speech that has an implicit or implied meaning. In other words, implicature is a speech or statement which in its use, has a hidden meaning that is not spoken openly. Implicature is the additional meaning of information conveyed. It contains more information than something that can be conveyed (Yule, 2006: 69).

Wadanan is an alternative to using language to express the form of feelings experienced in communication events. This utterance involves the form of implicature in the speech to make the interlocutor able to determine the right speech intention following the context behind the speech so that the purpose of communication can be adequately achieved. The choice of speech form in the Osing language term called *Wadanan* can accurately represent the expression of feelings experienced by the speaker. This form of speech can contain negative meanings to insult the face. However, some are conveyed in the form of representation of the speaker's feelings as a response to ongoing conversations to continue a communication event.

Based on the description above, it was essential to conduct this study because one of the speech cultures owned by a speech community connected with pragmatic studies would be known through this study. This study aimed to explore the use of *Wadanan* as a communication tool by speakers of the Osing language. Language is a culture that is attached to certain speech community groups. This speech culture has its characteristics compared to other regions in the archipelago.

2. Research Method

This study was a qualitative descriptive study that aimed to describe the manifestation of face harassing in *wadanan* utterances in the Osing language and to describe the context of *wadanan* implicatures as a manifestation of harassing face in the Osing language. The data was taken by direct observation with a note-taking technique. In this way, the accuracy of the data was obtained according to the actual context. The procedure of this study included presenting data, analyzing data, and presenting data from the results of data analysis (Sudaryanto, 2015: 6). *Wadanan* utterances data obtained were presented descriptively by determining the manifestation of the harassing face and the meaning of the implicature of an utterance.

3. Findings and Discussions

3.1 Manifestations of Harassing Face in *Wadanan* Utterances in Osing Language

The manifestation of a harassing face in *Wadanan* utterances in the Osing language is a speech event carried out by the speaker and the interlocutor in a particular speech context. The speaker and the interlocutor change roles in the speech events that occur. Switching roles in speaking can also be said to be a conversation. Conversations in the Osing language-speaking people often use the term *Wadanan*. They are utterances that contain ridicule meanings as manifestations of harassing the interlocutor's face in communication events.

3.1.1 Manifestations of Harassing Face in *Wadanan* Utterances in Osing Language with Rude Words

Sentences contained in data [Tbo.5] experienced a speech event with speech (1) spoken by a friend (speaker) who happened to be his neighbor (interlocutor). In the data [Tbo.5], it can be seen that the characteristics of oral speech as intended (Chaer, in Yayuk, 2017: 73) says that spoken language is a language that is spoken with the help of expressions, body movements, and speech intonation.

The speaker asked the interlocutor regarding a guest who came to the interlocutor's house. Then, the interlocutor replied casually that the one who visited his house was his girlfriend. The interlocutor expressed happiness with a smile. Meanwhile, the interlocutor who heard the speaker answer firmly felt annoyed, and the speaker did not continue his speech.

Based on the physical context, the interlocutor was angry after hearing the harsh tone and tended to belittle it, *Mong, gelem tah ambi riko? Riko iku cemeng, koyok silite dandang! Mosok*

gelem lare iku ambi riko,, mong hing salah ndeleng ta lare mau iko?". The *wadanan* utterance considered as harassing face was *koyo silite dandang* which meant his face was black, such a pan's ass. Based on a pragmatic study, this data [Tbo.5] included harassing the speaker's face. The interlocutor used a stern expression, namely "*koyo silite dandang.*" The interlocutor said that the speaker was a black person, then the interlocutor considered that the arrival of a guest whom the speaker considered was his girlfriend was inappropriate. This impoliteness was very visible in the *wadanan* utterance.

Sentences contained in the data [Tbo.7] experienced speech events with PN speech which was also a relative of the interlocutor. In the data [Tbo.7], the interlocutor spoke an advising sentence to the speaker. The interlocutor reminded her not to bring too many cakes because there were still many guests who came. However, the speaker ignores the warning, so the interlocutor says a rude *wadanan*, namely *mulo rai gedhek riko iki!* (indeed your face wall). Based on a pragmatic study on the data [Tbo.7], this event insults the face.

A child speaks data [Tbo.6] to his mother. The story happened after the children came home from playing in the fields. In this case, the speaker is happy to bring cucumber and give it to his mother. However, when the speaker gave the information, the mother was angry because her son could not find cucumbers in the fields. The interlocutor again asks the speaker questions in a firm tone so that the speaker tells the truth and argues that he got the cucumber he took from his aunt's rice field. In this case, the interlocutor feels irritated, so he says harsh words to the speaker. The speech event, if examined based on pragmatic studies, the speech spoken by the interlocutor in the data [Tbo.6] is an utterance that insults the face and violates language politeness.

3.1.2 Manifestations of Harassing Faces in Cynical Osing Language *Wadanan* utterances

Speech data [Tbo.1] is spoken by an older sister (speaker) to her younger sister (interlocutor). The speech occurred because of the background of the speaker's meeting with the interlocutor's friend, namely Ratna, and the ex-girlfriend of the interlocutor named Candra. In this case, the speaker aims to provide information to the interlocutor related to his meeting at the store with Ratna and Candra. The utterance occurs in the speaker's house and the interlocutor because they are siblings.

The utterance [1] in the data [Tbo.1] "*Isun mau mlaku nang toko, ketemu Ririn ambi Candra.*" (I went to the shop, then I met Ririn and Candra), is a speaker's statement which is responded cynically by the hearer. The speaker's answer indicates that he is showing jealousy accompanied by a frown and a cynical tone of voice. Thus, it surprises the speaker. Related to this, if it was studied by a pragmatic study, the speech is categorized as impoliteness that can insult the face. In the utterance [2], it is by the speech partner, namely, the question forms. The speech [2] data [Tbo.1] is often spoken. If the rhetorical question is spoken, usually the speech partner will be silent, causing disharmony in the speech.

3.1.3 Manifestations of Harassing Face in the Mocking *Wadanan* Utterances in Osing Language

Data [Tbo.2] on utterance [1] "*Aterno isun nang bale deso!*" spoken by someone to his friend. The speaker asked the interlocutor to accompany him to the village office. It was known that the speaker's purpose was to ask the interlocutor to accompany him to take care of the files needed by the speaker. Hearing the speaker's invitation to be accompanied to the village office, the interlocutor did not want to go anywhere, so he immediately broke the communication by stating, "*Kanangan, gedigu bain sing wani.*" (Coward, you are not brave for such that thing).

In this case, the interlocutor did not want to accompany the speaker to the village office. Finally, the speaker left and did not continue the conversation with the interlocutor. It was an example of a mocking answer from the interlocutor. This data was based on a pragmatic study, including language impoliteness because it harassed the speaker's face using mockery expressions.

The utterance data [Tbo.4] was spoken by someone [1] to his neighbor. It was known that the interlocutor gave fried peanuts. Feeling that the fried peanuts were delicious and crunchy, the speaker commented that the fried peanuts were delicious. However, the interlocutor, who knew that the speaker liked to eat, spontaneously uttered an offensive statement. The interlocutor said that "*Riko iku paran hang sing enak? Mulo kadung lare kerahang iku paran-paran mlebu neng cangkem...*" ("What is not delicious for you? Indeed, if a person is greedy, anything will come in his mouth,ahaha"). In this case, the interlocutor assumed that the speaker was a greedy person. This data was based on pragmatic studies, including language impoliteness because it harassed the speaker's face by using ridicule expressions.

3.1.4 Manifestation of Harassing Face in Disappointed/Angry *Wadanan* Utterances in Osing Language

A mother spoke data [Tbo.3] to her child. The story took place in a house. The speaker told the interlocutor that she would go away for a few days, and she asked her daughter to cook and take the food to her grandfather's house because his grandfather was sick. However, the interlocutor replied that she could not cook food for his grandfather. Hearing the speech of the speaker, the interlocutor answered with disappointment. With disappointment, the interlocutor said the *wadanan* utterance to her daughter.

3.2 Meaning of Implicature of *Wadanan* Utterances as a Manifestation of Harassing Face in Osing Language

The results of the data analysis of harassing face manifestations in the Osing language *wadanan* utterances described four meanings of implicatures. The meaning was known based on the context of the speech at the time the speech event occurred. The descriptions of the two meanings of implicatures were as follows.

3.2.1 Commanding Implicature

The commanding implicature conversation was in declarative or statement sentences but intended to give orders. Chaer (2010: 96) states that commanding is speech that expects participants to do what is said, either directly or indirectly. Data [Tbo.1] "*takon tah isun?*" ("Who did ask you?") in this speech event showed that the speaker gave a cynical tone. Based on the context of the conversation, the interlocutor felt irritated and did not want to listen to the information. Then, the speaker automatically stopped the story. The meaning of commanding implicature was also found in the data [Tbo.2] "*Kacangan, gedigu bain sing wani*" ("Coward, you are not brave for such that thing"). Based on the context of the conversation, the interlocutor indirectly intended to order the speaker to go alone to the place he wanted to visit.

3.2.2 Affirmation Implicature

Affirmation implicature is a tangible conversational implicature that tends to be in the form of statement sentences that confirm or can be seen from words describing the affirmation of principles. Putrayasa (2014: 69-70) states that affirmation is done as an effort to emphasize

something so that there is no doubt. In the research data of *wadanan* utterances, several utterances showed affirmation implicatures, such as in the data [Tbo.5] and [Tbo.7].

Data [Tbo.4]; *Mulo kadung lare kerahang iku paran-paran mlebu nang cangkem... hahaha.* (“What is not delicious for you?) If a person is greedy, anything will come into his mouth, hahaha...”)

Data [Tbo.5]; “*Riko iku cemeng, koyok silite dandang*” (you are black such a pan's ass). In the utterance, there was a meaning of affirmation implicature. The expression “*koyo silite dandang*” socio-culturally had a ridicule meaning which emphasized that someone who was less handsome or had black skin as in the context did not deserve a beautiful girl.

Data [Tbo.7] also had an affirmative implicature, “*mulo rai gedhek riko iki!*” (“you have a thick face, indeed!”). Based on the context of the previous conversation, the interlocutor wanted to make a cake in a large amount, and then she was advised by the speaker. The interlocutor who wanted to take the cake home made the speaker say the phrase.

3.2.3 Complaining Implicature

Conversational complaining implicature is usually in the statement form. Data [Tbo.3] “*Sira iki wes daplok dikon masakno anang e alesane sing biso. Kejolok siro nduk!*” (“You have been already a teenager. You were told to cook for a grandpa but you said you cannot! You are so outrageous!”). Based on the context of the speech, the speaker, who was the interlocutor's mother, complained and regretted that her daughter did not want to help her cook and send food to her grandfather. The implicature of complaining in this speech event was further clarified by the expression of the interlocutor, namely “*kejolok siro nduk!*” (“you are outrageous!”)

3.2.4 Forbidding Implicature

Conversational forbidding implicature is often used in command sentences and also in the form of declarative sentences. Data [Tbo.6] “*heemmm...kono menyango nang umahe wak iro! Ngomongo jaluk timun, magih cilik ojo belajar ngenthit* (heemmm, go to your aunt's house! And say that you ask for her cucumber. You are still a child, please do not learn to steal!). Based on the context of the utterance, the interlocutor forbids the speaker from learning to steal even though the stolen thing belonged to his relative. If he took something, he must ask permission first. The implicature of this prohibition was shown in the phrase “*ojo belajar ngenthit*” which means do not learn to steal.

4 Novelties

The novelty in this research is the finding of ridicule in the Osing language or what is called *wadanan*. *Wadanan* in the Osing language is quite unique. In addition, there are some new findings from this study that can be useful for students or future researchers to analyze mockery terms in other languages.

5 Conclusion

Based on the study results, it was found that there were four categories of harassing face manifestations in *wadanan* utterances in the Osing language. The manifestation categories included the manifestations of harassing face in *wadanan* utterances in the Osing language with harsh words, the manifestation of harassing the face in the cynical *wadanan* utterances in the Osing language, the manifestation of harassing face in the ridicule *wadanan* utterances in the Osing language, and the manifestation of harassing face in the disappointment/angry *wadanan* utterances in the Osing language. Furthermore, the meanings of *wadanan* utterances implicatures as manifestations of harassing faces in the Osing language included commanding, asserting, complaining, and prohibiting meanings.

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